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the outward semblance of the kingdom of heaven without some institution, some spiritual school, which is ever teaching men that salvation does not rest in political economy.

Mr. Macfarland sees today's problem in the light of Scripture; and his point of view is at once modern and biblical. He regards

the social problem itself as one of the stimuli which drive us upward to God. His book is a kind of informal work on exegesis, which lays both the Old and the New Testaments under contribution. Altogether, it is one of the sanest and most balanced essays thus far called out by the present religious awakening.

## BOOK NOTICES

**The Book of Judges** [The Bible for Home and School]. By E. L. Curtis. New York: Macmillan, 1913. Pp. xii + 201.

This was the last work performed by the late Professor Curtis of Yale Divinity School. The last three chapters of Judges were left unfinished and have been done by Dr. A. A. Madsen, who was associated with Professor Curtis in the preparation of the *International Critical Commentary* on "Chronicles."

The Book of Judges is one of the most interesting of the Old Testament writings. Its narratives have been left with their original simplicity and beauty untouched to a larger degree than is true of any other early Hebrew writing. It is invaluable therefore for the insight it gives into conditions of life in early Israel, and for the testimony it affords regarding the literary attainments of Israel in that period. The book contains some of the oldest material in the Old Testament, and constitutes thus a good starting-point for any prospective student of Hebrew literature and history.

This commentary will be found very useful by the average man who is desirous of knowing the true significance of the Book of Judges. As in the other volumes of the series to which it belongs, the text is printed in clear and good-sized type; its logical divisions are marked by appropriate section-headings. The more important variant readings are added; and the source to which each portion of the text belongs is indicated by the printing of the appropriate symbol upon the margin. Dr. Curtis has adopted the theory of the origin of Judges which identifies its sources with those found in the Hexateuch. Hence the margin of the text is sprinkled with the letters J, E, D, P, R, etc. This identification of the sources is, of course, open to question and might, perhaps, have been more fully defended, even in a popular commentary. A brief introduction gives the main facts regarding the origin, purpose, and char-

acter of the book in a very simple and clear manner. The introduction includes a working list of books, which should lure the student on to further study. This list would have been much improved if it had contained less. Some of the titles are too technical for this sort of book and some are too antiquated. The commentary itself is restrained and competent. It does not obtrude unnecessary explanation upon the reader and the explanations that are given really explain.

### **Saints and Heroes since the Middle Ages.**

By George Hodges. New York: Henry Holt & Co., 1912. Pp. 318. \$1.35.

Dean Hodges follows his volume of *Saints and Heroes of the Middle Ages* with a similar volume of short biographies of more modern times. With the same informality and charm he now presents to the reader, Luther, Loyola, Calvin, Cranmer, Coligny, Laud, Cromwell, and other leaders of religious movements of the sixteenth and seventeenth centuries. Only one, the sketch of John Wesley, belongs to the eighteenth. Dean Hodges writes with delightful simplicity, sympathy, and humor. His opening sentences are particularly arresting. History is perhaps most attractive in its biographical form, and young people will not be able to resist this book, if it falls within their reach. Excellent portraits accompany most of the sketches.

### **Les Actes de Paul et ses lettres apocryphes:**

Introduction, Textes, Traduction, et Commentaire [Les Apocryphes du Nouveau Testament]. Par Léon Vouaux. Paris: Letouzey, 1913. Pp. 384. Fr. 6.

Vouaux has provided a well-proportioned critical edition of the Acts of Paul, which

Schmidt's discovery of a Coptic version has revealed to us in something like completeness. The documents long known under the names of the Acts of Paul and Thecla, the apocryphal Correspondence of Paul with the Corinthians, and the Martyrdom of Paul, have been shown to form part of a more comprehensive work known to the early church as the Acts of Paul. It was this work which Tertullian's Asiatic presbyter "fashioned for love of Paul," about 170. These facts, familiar since the work of Schmidt, are clearly presented along with the ancient notices in Vouaux' introduction. The probabilities, he thinks, favor an origin at Pisidian Antioch. In presenting the text, Vouaux prints the Greek as far as it is preserved, with a French translation on the opposite page; where the Greek is wanting, the French translation of the Coptic occupies the page. There are copious textual and historical notes. In a useful appendix Vouaux deals with Laodiceans, Alexandrians, and the Correspondence with Seneca. For Laodiceans he refers to Harnack's list of manuscripts (*Geschichte der altchr. Lit.*, I, 36), without noting that it is professedly derived from the much fuller list in Lightfoot's Colossians. With manuscripts which have come to light since the researches of Lightfoot and Harnack (cf., e.g., *Journal of Biblical Literature*, XXIII, 76-78), Vouaux shows no acquaintance. It seems strange to be referring to Lightfoot's *Philippians* in the edition of 1873, but it is stranger to find the *Grammar, Armenian and English* of Paschal Aucher and Lord Byron ascribed (p. 135) to "F. P. Awker and L. Byron." The bibliographies indeed are somewhat carelessly printed, and some of the works cited are evidently known to the writer only at second hand. That for the Acts of Paul, moreover (pp. 136, 137), implies a fuller list of versions of Thecla than Vouaux has given (pp. 14-17), and in his text he seems to have taken account of only half the versions of that most popular part of the Acts. One must regret that in doing so systematic a piece of work he has not taken the slight additional pains to make it even better. On the whole, however, he has provided a useful and scholarly edition of the Acts of Paul.

**The Fitness of the Environment.** An Inquiry Into the Biological Significance of the Properties of Matter. By Lawrence J. Henderson. New York: Macmillan, 1913. Pp. xv+317. \$1.50 net.

The bulk of this book is devoted to bringing out clearly the fact that the inorganic universe exhibits a remarkable adaptation to the needs of organic life. It has been a commonly accepted fact ever since Darwin's day that the organic world has come to its present condition through a process of development and of con-

stant adaptation to environment. Professor Henderson makes it equally clear that the same kind of adaptation exists in the inorganic world. The conclusion to which he is driven by the indisputable facts is stated in these words:

"The perfect induction of physical science, based upon each and all of its countless successes in every department of physics and chemistry, conclusively proves that the whole process of cosmic evolution from its earliest conceivable state to the present is pure mechanism.

"If, then, cosmic evolution be pure mechanism and yet issue in fitness, why not organic evolution as well? Mechanism is enough in physical science, which no less than biological science appears to manifest teleology; it must therefore suffice in biology. . . . Hence we are obliged to conclude that all metaphysical teleology is to be banished from the whole domain of natural science."

The question then forces itself upon us, What is to be said about this remarkable adaptation on both sides? Is it to be accounted for as due to an exclusively mechanistic teleology, or can we still find place for some tendency or purpose somewhere outside of the mechanistic process? Professor Henderson, as a scientist, grants the possibility of this latter hypothesis, but he is able to make room for the operation of such teleological tendency only at the very beginning of the whole process of development. This is, of course, nothing more nor less than the old deistic doctrine of a First Cause, and leaves unanswered the vital question: Can philosophy and theology live in a mechanistic world?

**The Cambridge Mediaeval History.** Planned by J. B. Bury, edited by H. M. Gwatkin and J. P. Whitney. "The Christian Roman Empire and the Foundation of the Teutonic Kingdoms." New York: Macmillan, 1912. \$5.00.

A hearty welcome awaits the *Cambridge Mediaeval History*, complement of the *Cambridge Modern History*. The work is planned by Professor Bury and edited by Professor Gwatkin and Rev. J. P. Whitney, of King's College. The general construction of the volume adopts the principles of Lord Acton for the *Cambridge Modern History*.

The first volume, which has just appeared, covers the first two hundred years from the time of Constantine in a series of studies upon such matters as Constantine and His State, the Reorganization of His Empire, the Triumph of Christianity, Arianism, the Teutonic Kingdoms, the Kingdom of Italy under Theodoric, etc. Altogether there are twenty-one chapters, most of which are concerned with the course of outer events. There are no historical eccentricities in the treatment but everything moves on in